

TUESDAY JUNE 30, 1964

Joyce Hirschhorn: I would like to ask you again about the necessity of learning to love ones parents -??- something very -??-

Mr. Nyland: Who still has parents? Good. I would almost say, what are you doing with them? Regarding work, parents can never be forgotten. It is an obligation you have which probably will last as long as they live and, in all probability, longer than that because it is quite possible to do certain things still for your parents even after they die; and, in any event, that you make an attempt to do ~~maintain~~ something for them. You put yourself in a certain way and a situation for yourself which is proper regarding the memory of them and that has a benefit for yourself in defining the proper attitude of your relationship towards those people where you had a definite contact with and also where you are and have been dependent on them, and also that morally, ethically and also objectively you have a certain responsibility for which you must discharge as long as you are alive.

What is it? Actually it is not biologically altho^{gh} that naturally enters since otherwise you would not exist. So, one accepts that fact. And you do not know if one ought to be grateful or not grateful for it because probably they, that is your parents, would not know if that what they have produced would be the kind of a person who would be grateful to them for having produced you. I think all of that can be left out. It is a natural fact which takes place on Earth and we find ourselves being born and having to accept life as we find it with whatever educations we have been able to receive and whatever they, as parents, have been able to give us and whatever the conditions have been with which we have been surrounded and, in general, whatever we are biologically or because

of this kind of education, that was something that was their responsibility and at a certain moment one takes over.

One becomes aware of existing. One becomes aware of the reason why one has existed up to that point and one tries to define what will be the reason for continuing to live. This responsibility you take simply because you find yourself with your body breathing and having to fulfill apparently certain functions which for you become more and more important; particularly regarding work that you consider that what you are not as the final end but as the beginning of something in which, by taking on the responsibility, you leave all the other things that have been mechanical or that have been unconscious outside of yourself for which you no longer will want to take the responsibility than only what you are at the present time and what you find out to be.

The responsibility that you take is the acceptance of that what you are; not to blame any kind of a condition that has made you what you are, particularly because you were not responsible. Now there may be many mistakes that, from your standpoint belonging to a new generation, you consider that your father and mother have not done, that they have not equipped you properly for life, that they have not told you everything, that they have been selfish, that they did not know how to educate children. All of that, it is none of your affair because they became and have become and will remain responsible for whatever they did. And that sometimes they hold on a little longer than is really necessary for a child; that is, it is not necessary for the child to be held and they should be on their own. Sometimes it is a lesson that father and mother do not easily understand and do not want to give up. And if one starts to think about it, one can explain it very well because after all, they have brought up some children and of theirs and they do not like to see

them fly away without any further bond.

The bond that exists is in your mind and in your heart. It may not always be possible to follow it up by physical presence. But your attitude should be correct. That is, in the first place, a certain form of gratefulness for having to thank them for your existence. This depends entirely on if you consider your existence worthwhile. And ~~if~~ the existence of yourself is worthwhile when you believe that in this existence there is a possibility for you which, if you want to take it, could develop and that what is now potential could grow out into something that you would like to create for yourself is your own world based upon whatever you are and with which and whatever you find yourself at the present time.

If that is worthwhile, with other words, if you have any kind of an ideal regarding yourself, you are grateful to those who are responsible for you and who have placed you in that kind of a position; particularly if in you~~f~~ there is developed a certain wish to grow. And you cannot trace it where it actually came from. That is, you cannot blame or you cannot really praise anyone for having Magnetic Center. One can say that if I have it, at least my father and mother have not prevented me from realizing that I have it. This is probably as far as you can go. If your father and mother had Magnetic Cneter, it would remain their affair. If you have it, if it feels good, you can say, I probably got it from them. But it is not necessary to trace that at all because after all, Magnetic Center, even if it appears in your father and mother, was not their own at all. It was something that belonged to life in general and they were simply the carriers of that; the same ~~many~~ way as you are the carrier of life in your own manifestations.

What is it then that I should have regarding my father and mother? It is exactly the same as what I should have towards anyone in whom I have a certain interest; that is, interest, liking, a liking a little bit more intense, having a great deal of affection for and perhaps loving. It is an interest that I would like to create for such persons, if I really care for them, conditions in which their development could really follow along the lines which I, from my standpoint, believe possible and which I believe in for myself; to create that also for others who are close to me and whom I, in let's say a good state, I love because they ~~xxx~~ are my father and mother. Even if you do not love them you still have that obligation as a son or a daughter that you try to create for them whatever it is that you possibly can for their benefit and to give that unselfishly.

Now in this of course many times I will occur that that what they have been was not the right kind of a father or mother and that you criticize it. I think it is logical that you. I think it is something that you must realize that not everybody, not even your father and mother is ideal. And that you, from an ordinary standpoint, have a perfect right to criticize someone else in exactly the same way as you criticize your friends or your enemies and whoever is around you.

So, on that basis, you cannot simply say, "I criticize you and ~~xxx~~ now I am trying to create conditions for you", because that would be entirely the wrong attitude. What is it however that you do criticize? What is it that you think was wrong in them? What is it that you thought and still think might~~xxxxx~~ be an ideal regarding a change if possible for your parents? Or, what would you like them to be instead of what they are? This becomes very important

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because you have to understand them; you have to know they they are that ~~the~~ way; why they behave that way. And then you have to try to see what kind of conditions would help them in that kind of state in which they are; not in the state in which you wish them to be.

It presupposes that you look at them, that you see them for whatever they are and whatever they represent with whatever ideals they have and in what respect they fail. It is not what you love in them. It is what you do not love. It is where they are a failure. Very much the same as, you remember, when Gurdjieff talks about a dead person, that one considers for quite some time after such a person having lived has failed in his life to develop and to try for himself to become what he should have been; and that kind of a failure, altho it may have been due to circumstances or difficulties, nevertheless remains something that should have been possible for such a man perhaps if he had worked more or if he had been less selfish or he actually tried his best to become a different kind of a man.

Whatever it may be, in each person and in every one of us, there are certain things that are missing which I think in our right moments we would consider as something worth striving for. And that same kind of attitude that I have towards my father and mother: that I appreciate them but I also must see in what respect, particularly regarding me, that is, regarding their son, regarding their other ^{where} children, regarding their friends, in what respect ~~where~~ they, whatever they manifested to me, where they are not living up to the possibility of a man.

Each time I think of them, I have to think of what ^I would like to do in order to bring out of them the possibility of how could they work. To use simply that term: how would it be possible for them to start understanding what work means if work at the

present time means for me a saving grace. And then, based on that, I will use certain words; I will probably go and talk with them in a certain way without losing myself in the negativity of seeing what they are and getting a little bit upset. But to try to hold on to myself when I see them and even when I write a letter and even when I think of them: What could I at the present time do for them and what is necessary for me to give up.

I have to give up my belief that I have a right to criticize them, It is one thing. I cannot criticize them. I have absolutely no means of knowing why they were that way. In the first place, they are older. In the second place, I being educated in a different way as another kind of generation/had living under such conditions which they probably could not understand because they, let's say, did not keep up with the times. It may be quite possible that they have very good motives of why they did what they did and also that in that is involved the impossibility on their part to understand me. But I never must bring that to the foreground that I cannot be understood. My task is to try to understand them for whatever they were worth and then to see in what respect they still could perhaps develop.

It is a very big thing, you see, because when a person grows and he grows in unconsciousness, that is from our standpoint, seen from our standpoint, that they remain unconscious; at times, even if they have had a little inkling of wanting to try to wake up in our terminology, that then after some time and many years maybe of their life which they have lived in a certain direction, many of their habits have become crystallized.

And therefore, when I want to try even with the best of my intentions to create a condition for them, I cannot really do it in

any words because the words will have a different meaning for them. They will not understand my words. I will not be able to understand their words because I have been brought up differently. But what they can understand is a manifestation, a manifestation without words, a doing mostly, a doing based on an understanding of them; and to do it in their presence so that they then could see what my motives are and their eyes perhaps, I say perhaps, could be opened.

So, in the first place, do not lose yourself in that kind of criticism, in that kind of negativity; not only that it will not do any good, it will do a great deal of harm for you. In the second place, whenever you see something that should be corrected and that you ^{ought to} believe ~~may~~ in that it ought to be possible to correct it, it is up to you to create the conditions in which such a correction could take place. And you cannot tell them. Never tell them. It would lead to an argument. You have to show. I do not know how you will show. This is individual.

Maybe, if you visit them, proving that you have thought of them, proving that you have considered them, proving that you understand what their particular difficulties may be they have gone thru, proving that for yourself at least you have seen that they have met certain difficulties in a certain way with which you probably cannot agree. And that perhaps you could, in a general way maybe, you bring some flowers, maybe you shake hands, you kiss in a very special kind of a way. Maybe you look at them so that they might understand and you hoping they will understand. That in general you create with your arrival, your coming, and also in a letter and also in your thoughts regarding them, create a certain condition to which they could respond.

Do not make a mistake. This part of your life lives a long time.

It is not necessary that they be able to do something about it. They will feel it. It may be that their habits are crystallized in such a way that their way of thinking is crystallized but their feeling is not crystallized. Their feeling can always be touched. It is one thing that remains for the longest time flexible. It is very seldom that a feeling will die before a person dies physically. It is only when they have no further life in their feeling and their emotional center is practically reduced to nothing simply because they have not received enough impressions of that kind. It is a pity if that has happened.

And, at the same time, that flexibility will still be in their emotional center and that basis of I manifest regarding them in my form of behaviour something that will produce in them maybe reminiscence of love, maybe a desire saying I wished I could have kept that; the acknowledgement that something can exist which they feel and not which they have to reason about or even physically they cannot be able to do any longer.

This requires, to some extent, a certain study, a willingness to enter into the lives of others, an understanding perhaps of such a life as a result of the way they were brought up. But it does mean for oneself that one gives it attention; that one wants to pay attention and give energy. And this is actually a thought that you must have and that that kind of a thought, when you go there, when you think of them, when you write to them, when you happen to be in a state where you must consider your parents, that then perhaps at such a time the thought can be translated into a feeling. And with this feeling, this openness, you can reach them.

How you reach them depends on them. How far, how deep depends on them. It does not depend on you. You love them without return. You love them because you wish to love them. It is not something

that you expect back. You are not creating in you a respect because you expect something from them. You wish to be for them what you can be simply because you love them and that is all there is to it. Respect then is included because it becomes an object of your love for them.

This keeps even if they are dead. You see, what I must have regarding them constantly, if they were alive, I would do this, I would do that, I would go out of my way, I would sacrifice many things in order to make it for them a little easier perhaps but at least so that they could live, that they could understand, that they could in that sense share that what is now motivating me, that what I believe in as a reality for myself; that what I believe in as a possibility for my own growth because I would advocate it to my own children.

In the same way, I would like to tell them there is something very lovely and beautiful if you only could, and I say after they have died, I would simply say and wherever you are, I am this for you in my prayers, in my thoughts, in that kind of meditation that concerns you so that I try then to build up a certain ideal for them. Had they lived, they could have become this.

Maybe I hope for those who still have father and mother that you do not have to do it too soon and that the time that is still allotted to you as long as they are alive, that you then use to the best of your ability to see what you can do and that that in itself would have a result for them and, of course, then reflect on you because any state in which I give love brings me closer to the understanding of myself.

Jerry Schultz: Mr. Nyland, you speak of -?-. Is it a duty to ones parents?

Mr. Nyland: I am afraid it is Jerry.

Jerry: What if one hates ones paretns?

Mr. Nyland: Then it is a duty to undo that. Really, I do not think you have a right to hate. You can say, "I do not understand them. It is not correct the way I am effected!" You can say, "I do not like thier presence for which I have a feeling of hate." In such a case I would simply say why this hate for a human being who apparantly does not understand me? If that is the case, either it is their fault that they hate me or I am an object that they have to hate. I would lean over ~~thowards~~ towards the other one, towards this side. I would consider what is wrong with me that they hate me because if you hate them, they hate you.

Jerry: Supposing the reson ~~fx~~ of the hate is the awakening of their xx conscience and they do not want to be awake.

Mr. Nyland: I doubt very much that anyone has no conscience at all. Maybe they want to remain selfish; maybe they want to remain what they are; maybe they want to remain asleep. At the same time, the question is only do I and can I become for them something that is like a sun shining, creating light around them so that even they who are asleep have to have an experience that something around them is alive. Maybe they never will open their eyes. At the same time many of them will be aware of something else existing. If your attitude is changed in that sense of why hate and I make an attempt now that I will love. But I do not love something mentally. I love in order to create a condition which ought to wake them up. It does not mean that I go in the ordinary sense and say how nice it is to see you. I can even, in that way, say or think I hate you and that way probably could be something by which they would wake up.

I am not excluding hate. But I want to know that that what I do I am responsible for. Not just as a reaction because someone has done something to me and now I hate them. You understand the difference? One is a positive hate. I can hate a condition; I can hate a man who is not living up to his let's say his duty. I can hate a man who has killed someone. I can hate a man who is --?-. There is nothing in the Bible saying that I should not hate. But, if I hate, I hate. Then it becomes like the wrath of God.

All ordinary ideas of hating people is just nonsense. It is based on a lot of junk. It is because they have been hurt or because something has been done to us ~~xx~~ that we did not like or that we were ~~xxxx~~ selfish or whatever it is; and we blame the other person, particularly parents who so called do not understand one and who do this and that, Let them be. Let them be selfish. Let them not have any consideration for their children. Let them consider the question. If they want to see or if they do not, it is alright. Maybe they did not want to have children and still had them and had to bring them up and whatever it may be that has made a parent for what he is. It does not as yet entitle you to have any other attitude towards anyone including your parents of helping to create for them, including then the possibility of their growth. Jerry: How can you --?-

Mr. Nyland: By starting in little things. I do not say it is a question of loving ones parents in the way I now explained that is something easy for those who have to start from the standpoint that they hate them. Maybe you have to start by loving a book and having the proper attitude towards the book. Maybe in a book there is something, I will treat it with care; I will not soil it. I will make it remain as a book ought to be. I treat a friend that way. I treat business acquaintances that way. Maybe sometimes for an

ulterior motive because I want to deal. At the same time, I have towards them a certain attitude that I want to be so that they can be what I think they ought to be. And whatever the feeling of that kind of understanding is, it probably will not involve much love but at least it will mean for ^{me} the creation of certain conditions.

As soon as I get into a close relationship of there where it becomes worthwhile, it becomes worthwhile to wake up. Then, when I am in a state of awareness, then I will consider the possibility of a relationship in a different way. You see, my awareness is not always the same towards everyone. Some people are not at all entitled to my awareness state. Take it now the other way: Sociologically I have no interest to be aware for the general good of everybody. In a professional sense, maybe a little bit, maybe a little less. I can be aware but I do not want them to know that I am. Personally, I have to be aware. That is where I will draw the line. For those who are near and dear to me, I will have to be aware and I will want to show it. I will want them to know. I want them to feel that something exists. Privately there is no question. I am aware because I must be.

You see, I take now the order a little differently. And this determines the attitude. And my father and mother belong to my personal relationship. I have a (?past? -task?); I have something regarding them. It is something that is laid on me because I happen to be. That is, I have lived. And even let's say, I have to have respect. What respect? For what? Respect for the man because he happened to make me? Not at all. I can have respect for him as a man maybe; as a living person, as a human being. The love of mankind has to ~~start~~ start with me, with that what my hands finds to do, that what is close to me.

Personal relationships are relationships of my hand. That what I can shake hands with; that I can also use my feet to kick; that what I see with my eyes. Private relationship is based on my heart. No one can see it but I know it. Professional relationships have/to ^{very little} do with me as such. At most my eyes because I happen to see them; and my voice, that will have to carry until I close a business deal. So again, you see, in such relationships there are differences.

When I come to my father and mother, I am entering into a certain realm where I have already a relationship that existed which I accepted by means of accepting my life. Then I include them. With this I have now an obligation to them and I will try to ^{discharge} ~~maximize~~ it the way I tried to explain. You see what I mean? It may not be done overnight. The attitude may take a long time before one can dissolve the hate one has; the terrible hate that one can have for ones father or mother. Certain things that/^{they} have ~~been~~ done to me; done to ^{one} probably every ~~one~~ of us every once ~~in a while~~ upon a time. There are moments I remember of my father. I hated him because he did something to me that was absolutely unjust. And I being a boy of eight years old, I rebelled because he did something to me that was not right. Naturally I did not like it. I hated it, because he ~~in~~ did not even inquire why certain things existed. And I, with my limited amount of knowledge, had at that time more insight than he had. And of course I can blame him. He was a busy man. ^{He} was tired maybe. Who knows? And to this day I know that place and the moment and how and what he at that moment did to me. And it has been engraved in me deep down in my conscience and I will never forgive him.

At the same time, I have for him a tremendous love to create, whenever I can, in my mind an image into which you might say he could

fix or grow of what I would like him to become. And certain exercises that one can do regarding certain substances of oneself which one can at times send in the direction of ones father. That I will do because I love him. I love even naturally my father. Sp, do not emphasize the hate. It is ordinary life.

Joyce: I understand what you said and, in this way, I love my parents in a natural way. -?- but there are things that exist that altho I understand it with my mind ...

Mr. Nyland: Darling, it is not natural to try to think what is wrong with them. It is not natural.

Joyce: That is it. I goes past that. There are reactions which I find beyond my control, beyond my explanation and I have tried with the greatest of effort -?- of my mother.

Mr. Nyland: No, Joyce. You are expecting something in return. I am sorry.

Joyce: I do not know what I expect of her. She is all giving where I am concerned.

Mr. Nyland: Whatever it is that you think that she ought to be. When one gives, when one has love, one does not expect anything from any body.

Joyce: Then how to get there.

Mr. Nyland: That she wants to give ..

Joyce: How can I give? How can I feel this for her? She has no problem loving me.

Mr. Nyland: Her love may be quite selfish. I do not know what her love is. This is what you have to find.

Joyce: That is what I want to ask you.

Mr. Nyland: No, it is for you to find out.

Joyce: I know it is. But I want to go past it.

Mr. Nyland: Then you have to oppose that kind of expression of love. This is where she is wrong. If her love is selfish for you, it is not right and you cannot accept it. You have to show it in some way or other. No, not that way. If she wants to helpx you financially, You should say, "No I am not, I cannot be bought." What is her

kindness based on? You have to find out. I say it is different in different cases of course. But a person is not right when they insist that they have to have a certain relationship according to their viewpoint with their daughter.

You decide the relationship if you can be awake. If you cannot be awake, you are just the same as everyone else. Then you suffer like everyone else. I am talking about what to do from the standpoint of work. That is all. And from the standpoint of work one is on a different level. Then one has to prove one is on that level. Then one has to prove that then one is on the level of the sun or the level of the planets. What does it mean?

I am. In my presence certain things do not exist. It is not that I am ideal. When I am awake, that what is my ~~own~~ unconsciousness will have to ~~for~~ conform to my consciousness. I many times compared it to snow before the sun. Sugar in water. It has to follow that law. There is no snow that can continue to exist in the presence of the sun. It must. It ~~is~~ does not mean that the sun does not have its own limitations. On a planetary level I have also difficulties, whatever that level of being is. But I do not have as much. I have not have as many habits. I have lost many. I do not have on the planetary level the habits of my body, physical body. But I have the habits of my emotional body. From the standpoint of the Soul, I will have to be free from the habits of the emotional body but I will have the habits of my intellect. Until I reach Si-Dy of intellect, then I will be free from that. Then I will have I. In the presence of I all three bodies will conform so that they belong together and then they, as such, have the proper attitude towards I -?-.

I cannot tolerate kindness that I do not wish for me when the kindness is based not on a love but let's say on buying me. How

often has Gurdjieff refused money. "Here it is, here it is" and he returned it and he would say, "Dirty". Why? Because they wanted to buy him so that if he had an extra this and that, that he would be nice and kind and so forth. This is exactly the thing.

That is why a man can be a man at times when he dares to refuse, when he dares to tell, when he dares to tell, "I need you"; when he thinks that is the right kind of an attitude to have towards the possibility of that person. But, as I say, it is not very easy to say it in words. I would be very careful. But, if I can with my attitude, with my posture, as I stand, as I am, and then, because of that, create an impression. And that impression can be taken by them and can be acknowledged. It can even be further than that - not only the impression, the atmosphere. That what one really is if one has a certain being, it has a level that belongs to that being. This goes out from one. This is like the rays of the sun in the presence of which kindness or unkindness has to either disappear or at least adjust itself.

I am not saying we change easily. I am saying even that perhaps it is impossible because they have been crystallized and that is their way of doing it. But one continues to be what one ought to be regardless of the acceptance, regardless of whatever the change is. If something does happen, so much the better for one Soul that actually confesses he loves God. It is better than many, many people who hate.

Joyce: ??

Mr. Nyland: That is right. That is the difficulty. That is really the consideration.

Robert Schoenholt: To change the subject; I am very confused as to what is meant by somebody who is crystallized against somebody who is flexible. I cannot quite understand what that really is because I look around me in life and it seems to me that everybody is crystallized in -?-

Mr. Nyland: Well, you remember once I talked about the different solvents

that are necessary for the dissolving of habits. If you take yourself as a case, one case, you have a variety of different kind of habits; some can be easily given up and other cannot be given up. This applies in ones own life at a certain age which condition changes when one gets older; and the more one becomes crystallized in ones habits, the more difficult it will be to dissolve them. So that sometimes it is dependent. the crystallization, the degree of crystallization depends on ones ages, depends on ones particular constitution that one has fear to live without certain things; that one has sometimes a sense of adventure to want to find out what may be new; and that it also depends on how far the crystallization process has gone.

So that perhaps when I grow older, automatically it becomes deeper and deeper because it is exactly like rust about which nothing is done, it continues to rust a little deeper into the iron. The solvents that one uses are, in the first place, a little water. It comes off quite easily. A little soap in the water; a little acid like vinegar in the water; maybe a little bit of strong lye in the water. Maybe, I have said it many times, a little bit of acetic acid, maybe a little bit of formic acid, maybe a little bit of hydrochloric acid, maybe a little bit of sulphuric and nitric. Maybe aqua regia, so called king's water; it would dissolve gold.

You see, regarding ~~that~~ that, when I look at myself and I am looking for the freedom of my physical body, that what is now habit of behaviour belonging and as a result of my desires of the body are sometimes a little bit deeper ingrained than at other time. That what is superficial, that what does not require much of my interest I can do without. Certain things that I am dependent on that I believe belong to me, that I say, if I do that I would miss it. Of course that I will not give up unless I have a little fight.

Sometimes certain things have to be eradicated so that really I know I ought to give it up but I cannot do it. And maybe the reason sometimes is either that it would cost me too much, it would be too painful or I have nothing else that could act as a substitute. Whatever it may be, the process, that is gradually loosening up from the affairs of ones physical body is like a process in which I start to dissolve certain fixed forms into a more liquid form.

What is the reason why I say crystallization? It means it crystallizes out in the form of a crystal, usually out of a solution in which then the liquid form goes over into the solid form. Solidity also has a little bit more permanency that let's say a liquid... for the simple reason that I can walk on something that is solid; I cannot walk on water. With that I have a connotation of something that I say it is more crystallized. It means it is a little bit more permanent, it is there. It is also something that I say I can rely on. These kind of habits that I have with my body and exactly the same kind of loosening up applies ~~in~~ psychologically, but let's leave that out. That what I am represents for me a certain mode of living where, if I need not use my intellect, I am very happy to have certain ways - that is, my ordinary living unconsciously, habitual forms of behaviour on which I rely in ordinary life.

Now, I start to shake the tree a little bit and perhaps some of that kind of fruit will fall off and others will stay on a little longer. I will have to shoot them off maybe or maybe I get a monkey to take it off or whatever it may be. I have to use sometimes quite radical measures in order to find out what is it that this is here. Is it an obstacle or not? If it is an obstacle, it must be gotten rid of. If it is something that is a little bit loose, maybe I have a chance to change it. If I can create conditions in such a way that

that is partially dissolved and recrystallized in anyother kind of a form maybe it could be quite useful.

But, you see, this decrystallization, the process of undoing what already has been formed, that what is now at the present time as a form of ~~an~~ an obstacle in my way for further growth. The general loosening up of that what I am from that what I represent as a manifestation. So, the question of decrystallization comes. I consider my personality, my physical body primarily as something that has grown out into a certain solidity which is there. And now I apply different reagents in order to find what can be left.

Because what is the process? That I finally find a substance that will be permanent and not be dissolved by any kind of tests that I would like to apply. For instance, I would like to find gold in me or a pearl of great price; something that is permanent; that is not effected by the -?- or the wind or the sun or the ice or the rain. When I look for that kind of permananfy ~~in~~ within me, I have to decrystallize all the things that are now covering me. So, I have to get rid of these little bit of supports which I believe in as belonging to me. And when I try to do without maybe I stumble a little and maybe for a little while I walk like a cripple. But at least I have a sense of freedom. You understand Robert?

Robert: How do you go about decrystallizing?

Mr. Nyland: Robert, see it first that it is a crystal. Many of the things that I now do habitually are completely outside the domain of my intellect. I do them without thought. Many things are in that way automatic. What I try to bring to the foreground first is that kind of material which is now habitual with my body and I want to have myself look at it; take a good look at it, not judge it, but see it for what it is worth and then accept it.

So, in the first place, I accept the crystals. I see crystals as representing different systems - monoclinic, triclinic, rhombic, whatever it may be; all different kind of crystals in me and I am now a mineralogist and I look at it from a scientific standpoint and I classify them in order to define or at least to become acquainted with what I am as a crystallized human being.

I become interested in that habitual form of behaviour. I try now to see it; that is, I become aware of that existing. Under the influence of this awareness, much of the crystals already start to feel a little shaky. They start to dissolve already as if something in the presence of the sun starts to melt.

You see, there are two ways of course gradually to get rid of crystals. I can fuse myself into such a high temperature that the crystals have to dissolve in whatever liquid there is around. Or, I can use something at ordinary temperature and use whatever I can in order to dissolve certain ~~xxx~~ crystals that are soluble in a certain solvent. Whichever way it is, the laboratory, the mineralogist, the chemist is at work and being interested in the crystallization of himself, he becomes his own laboratory. his own experimental rabbit.

How do I do it? By waking up. By constantly waking up to the crystallization within me, to habitual patterns; the patterns which are according to certain systems: regularity; that ~~what~~ I am sometimes a square; that I am sometimes a round idiot; that I am sometimes a zig-zag idiot; that I am sometimes arch idiot; that I am sometimes an ordinary idiot. Sometimes I am a sentimental idiot. Sometimes I am an idiot without remorse. Sometimes I am a super idiot. There are many possibilities. There are many more crystallizations than there are systems in minerology.

Psychologically speaking there are twenty seven systems of crystals. (over)

And I find myself at times and sometimes predominantly belonging to one class. And now what I try to do: I dissolve them. I dissolve whatever I am so that I can be reduced to an idiot on a little lower scale - not going up to the higher scale and becoming more of an idiot. I want to become less and less of an idiot and wherever I am, dependent on the type, dependent on my insight, dependent on a realization of what I really am, accepting myself the way I am, every time I drink to my health, I drink to my idiocy and I drink to the possibility that in understanding the crystallization with me as obstacles in my life, that I will dissolve a little bit and go one down in the scale until finally I reach ordinary idiot.

Then I am somewhere because I have lost much of my idiocy. And I can start to work with whatever material that is left which has been tested in all kind of solvents and gradually that crystallization and that crystallization and another has disappeared and now I am an ordinary piece of meat, breathing, living in simplicity, not having any particular wishes, only grateful that it still exists. And now, as an ordinary idiot, I praise the Lord. I am; I am grateful to be and now I start working.

And now I am working up the scale. Now I become an idiot because I wish to be. And I act as a super idiot and I act as an arch idiot; I will act as a round idiot, zig-zag, square, whatever it may be, until finally I reach the recalcitrant idiot. Then, after that, a super idiot in the sense of consciousness. Then I become an all-around idiot. Then I am a man. You see, Robert, we are talking about work. The crystallization simply means obstacles.

Robert: Well, I have a feeling that I am pretty well crystallized. Mr. Nyland: Then it becomes you to put yourself in a furnace and melt yourself down.

Robert: How do I do it?

Mr. Nyland: Go into a melting pot. Let yourself be leted. Do something to yourself Robert. In the first place, I do not think you are that crystallized. I think there are certain tendencies which definitely do not want to be crystallized forever. And it is absolutely ridiculous to think that you are.

The crystallization period fortunately is a liquid one out of which crystals can appear but the period is rather long. Between the ages of fifteen and the age of probably forty, forty five. At fifty there is a danger that one starts to become crystallized. Between fifty and sixty I am afraid it is a very difficult time. If one goes thru the sixty period, you can go further. But ~~usually~~ usually, between fifty and sixty a man is satisfied, does not want to continue to live too much and wants to follow then more and more the line of least resistance. But between his age twenty and fifty he can work like the devil. And he does not have to pay any attention to the possibility of crystallization because what is in him simply says, "It may happen to someone else but it will never happen to me."

It depends on the strength of what he wants. It is almost I would say a golden period Robert. You are still in that particular period. You still could be exposed to sulphuric acid. You see what I mean? Do not think for one moment that you have too many crystals. Gurdjieff says it in the last chapter. Do not think that it is too late. Maybe a little difficult sometimes, yes. But it is difficult for all of us at any one time and it is sometimes extremely difficult at anyone particular time.

Jerry Schultz: I hate to keep getting back to -?-

Mr. Nyland: Your father?

Jerry: This is a case of complete crystallization. I mean, how do you crack thru those crystals.

Mr. Nyland: As I told Robert, melt yourself up.

Jerry: Myself fine, But you cannot melt another person.

Mr. Nyland: No, you are not interested in him. The question was asked: What should my attitude be towards my parents? The question was not asked: How can the parents be changed?

Jerry: But you are looking for results.

Mr. Nyland: This is exactly it. That is why I say do not look for any results. Yes, Jerry, this is a very almost impossible kind of instruction. It is always that that prevents people from working. It is always that ~~xxxx~~ where religions fail. It is always that one wants to interpose that what I believe in as a result for which I work and then I will love God. This is always the criterion in any religion. It is always the difficulty of that kind of cornerstone which is never place right.

Jerry: What you are aying is ...

Mr. Nyland: What I am saying at the present time is this admonition to love God without telling Him to be awfully nice to me. That is the truth. And, as I say, many people cannot be religious because that, at that moment is where they I would not say shy away from it, but where it kills them -?-, where it becomes returning towards them as a force and then kills them. It is the point at return. If one could overbridge that and have then regarding this a neutrality, then it is possible to go over into a positive side, at that point where the line is drawn between consciousness and unconsciousness. Every time I stay in the unconscious state, I am not and I must admit I am not conscious. Every time I go into the conscious area, I am again back to the unconscious assoon as I let go; as soon as I introduce something of my own personality wishing for something that I believe in and so and so; I am back again below the line.

It is extremely difficult to stay above the line because I have

to free myself in freedom. First physically, secondly emotionally, thirdly intellectually. That freedom has to be fought for. It has to be maintained. It has to be prayed for. It has to be with me all the time. As soon as I let go, I drop. This is the difficulty of living. This is the difficulty of understanding Gurdjieff. If that central point is not brought out of how essential it is for work to become impartial, in reality, impartial.

Jerry: Mr. Nyland, then are we to accept the fact that we cannot effect another human being?

Mr. Nyland: I accept the fact that there are many thousands of things to which I cannot be impartial. I accept it. I accept I am a nincompoop. I accept that I am an arch idiot. I accept such things. But I see it now as something for which I was not responsible and that by accepting it as a result of a mechanical form of behaviour, I can be impartial. When I once understand that that what I am has been a result, the way it must have been and could not have differed, I accept it.

I see; I become aware. I am now trying to be impartial regarding that whatever my activity is in a very small scale, on a very small scale, in a very simple way. This (? act - fact?) of ~~making~~ making this effort regarding seeing myself that way is a sign in me of wanting to grow. It is a starting point from which I can grow.

So, it is no longer accepting that what is and not doing anything about it. Usually when I say I accept it and I say I cannot do anything about it, I have already a judgement. I simply say that the existing conditions are such that I cannot work. Nothing could be more subjective. Truly objectively regarding that is to say, I do not know. At that kind of neutral point, I call it simply because it comes from the reaction of the neutralizer; simply because I am then between the two things. Here I am; I find myself. And in this

finding, my effort to wake up means I turn; I turn in the direction of Mecca. I turn to that where I really want to go. I turn towards the conscious area. I am walking on the line dividing, sometimes a little narrow, sometimes a wide path. And I am ~~walking~~ looking when I now walk. Here is my life as I have known it and as I gradually discover it more and more. Here is possibility of me that I hope; potentially if I only can go, I can grow. And as I walk on this road I see this and I see that. It is -?-. It is sometimes like the edge of a sword but I keep on walking. And what do I do? I look for an opening? I look for the possibility of a gate.

On this particular road there are three gates. I have to find them. That is my work. This is the way I will be interested in work on myself. This work on myself means I have to go. And while I now am going, I look; I look for the possibility to go thru one of the gates. One of the gates is Si-Do, freedom from my body, freedom from the crystals. Another gate is the possibility of my emotional life - to ~~extend~~ expand it and to follow it without unnecessarily having any expression in my physical behaviour. If I say pure feeling, it is a gate thru which I can at times, particular helped by second being food, become aware of myself being alive in my emotional center and trying to follow that independently from ordinary likes and dislikes - but love of being. And the third one is that I have, thru my sense organs, impressions which I receive which at the time when I would like to have the gate open, I become aware of as receiving them as they are. And in this attempt, I call it I am conscious and receive impressions in a conscious state and, at that moment, the ^{third} gate is open.

One gate leads to the possibility of death, dying to myself in order to live another kind of life. I die to the physical behaviour

forms of my ordinary personality. The second gate gives me the possibility of life as it should be; without expression, without being able to put it in words, but simply it is as if thru that gate I can see God at times and I wish, as if yielding towards that I try to prepare myself in such a way that I am not ashamed to meet Him, to see what is required for that kind of feeling to be pure. The third gate I see; I understand; I know what I must do. I understand that whatever I am requires a certain support and fixing up, a little change here and there. The requirement that I must be awake; the concepts I have in my mind regarding work on myself; the clarity that is represented by Partkdolg Duty as a duty, as part of me that has to become what it could become.

This realization of entering the intellectual gate simple means that I am on my way in an entirely different direction from where I came from because, you see, the intellectual gate is the gate that joins the Si-Dp of the physical. And it is really that in leaving the Si-Do as a gate, I enter in the possibility of my intellectual existence. I am joined. That is, I am connected - my physical existence with my intellectual existence by the overlapping Body Kesdjan which, as you remember, starts at Fa and ends at Fa of Intellectual. It holds them together like a clamp; like a support, like something that connects this and that. If it were connected like that, it would drop. Kesdjan gives heaviness; it gives that kind of solidity to that what is being dissolved and that what is going to be crystallized. It is, for that reason, ~~xxx~~ air.

The flexibility of Kesdjan is exactly because it happens to be fed by second being food. That is already the kind of quality. I leave solidity and fluidity to the physical body. But when it comes to a gaseous state, I am in a different state. I am then in a state in which, when I say, I roam around. I roam as far, like a molecule

which goes and fills everything of wherever the area is, whatever the container may be. If the container is twice as large, then the molecule will go twice as fast.

I, with this Keadjan, I am allowed to go as far as infinity. This is a tremendous thing; that at that moment when the gate, the second gate is open, I see the possibility of Keadjan. This ~~it~~ is what gives me belief. This is really much more and much stronger than the ability to do and the ability to understand what I should do. It gives me the feeling because it is the motivating force by means of which I will say it is possible for me - this.

And then, for that reason, it is connected with breathing. When I take a deep breath. I realize in taking in everything, I withdraw within myself, within the unconscious area. When I breathe out, then I go out into the consciousness. This is the interesting paradox because in the 'I Am', I first say I and then I say am. It is reversed; it is 'Am I'. At the same time, it remains a question, "Am I?"

I do not want to go too far in that but it is beautifully related. Exactly for that reason, this whole gate business, I would almost say, the perspective that is involved in it - where I walk, where I came from. I am not always on the road. I am in an unconscious area; certainly, here, there, wherever my -?-. But it has to be fulfilled because I am still an ordinary human being on Earth. I have to do things. It is not nothing. It is that what has produced a line above. The line above is based on the triangle below. I cannot just negate the rest out of which I came. It is there; it is on a level. It has to be acknowledged. It is not wrong to live there.

Many cells of my body will remain in that area. That will always remain unconscious. Many cells have absolutely no interest in becoming something else. Lots of people on Earth, mankind as a whole is not interested in becoming conscious. And he need not because

that what I am as far as my eyes or my heart or whatever it is, they guide my body. Totally, many many cells and millions of more cells that are being governed by a few that happen to be organs. So, I do not need for the management of the world all people to become conscious. One or two, they will give light. They represent a cloud that is lit up in the darkness at night. It is something to follow in order to go to the Holy Land; forty years, forty years of ones life.

Do not think that work is easy. Do not think that work will be done overnight. It cannot be. One year, two years, make for yourself a compact. Between twenty and sixty is forty years. That is the time in which you can decrystallize yourself. You have chances; one chance after the other, one opportunity after the other. Time flows thru you like seconds, slowly and you have constantly new seconds, new moments, new opportunities. It will go there. All the time you will remain in that sense alive. You take it. You take it whenever you can.

When you believe that you are crystallized, take it and see what happens. Perhaps you -?- , it could be decrystallized. It is like an unknown substance. You do not know anything about it. Try water; try something. Try a little cloth to rub it away. See how superficial it is. Maybe it needs a little silver nitrate, you know, or iodine or something or mercury or -?-. Whatever it is, the whole chemical world is available to you. When it is a laboratory there is nothing you can't get. All kind of chemicals you can buy. All kind of studies one can make if one is interested in self study. You do not have to have a PhD.

Work. Create your laboratory. Make it worthwhile. Every once in a while clean it up. Every once in a while put the little bottles

away in their proper place. Every once in a while open the door and say, "Ah, how wonderful; this is my laboratory." It is not always drudgery. It is a research; a search for the unknown; a search for unknown crystals; a search for unknown solvents, for the unknown methods; how to apply them to oneself, to one's body. And you carry your laboratory with you in life and you test it out and you allow others to do experimentation on you. You remain chemist. They become reagents. You now become the object of work from others on you and something in you watches it as a chemist watches an experiment. Dare; you will not die too soon. You will not have too often sulphuric acid splattered on you.

Once I said, you remember, when habits are dragons, when you cut off their head and three others appear. What is needed is to have a torch. Yes, and sometimes one has to fight find out about oneself of the little things that we believe are so essential and so necessary and that maybe we have to do without. And how we reason against it and how we ^{do not} want to give up and what kind of reasons we find and how we rationalize in order to to hang on, to hang on to that; as if we are fools, as if we are idiots; as if we could take it with us.

But maybe while you have it, maybe when you try to hang on to it, maybe it can serve you. If it can serve you to help you to wake up more by keeping on seeing such tendencies which you really deplore, which you really know in yourself are not really becoming and that perhaps, in continuing to do it, like hating your father, it maybe a good thing that you continue and that you say to yourself, "But I hate." But if you make the statement, if then something could be there, present to that statement and then perhaps, if you could imagine this look at you like Buddha with a benevolent eye and that if you listen perhaps your statement is "Poor man."

One has to develop perhaps even consciousness. One has to learn to have good ears that are willing to listen. Maybe it is a long time because we have closed ourselves already so many times for such things because we do not want to hear it. Open the doors. Open your ears. Open your eyes. Listen, look. The world is still available, the world still can be conquered by you, by us, by anyone who wants to, who wants to work for his own salvation. And the world will be at your feet.

But you have to work. You have to be honest, serious. All of that we know it; observation, participation, impartiality, simultaneity; all of that, the whole I would almost say, the whole rigamorole of work. But do it. Do not be discouraged. Try when you can. When you cannot, do not try. Do not be a fool. But have towards it, whenever you happen to think about it, and you can become really serious, that then regarding work you say to yourself, "I -?-, I am; am I; I wish." Then, regardless where I am I, I -?-. God in that sense is omnipresent. It does not matter where I am. It does not matter who I am. It does not matter how I am. It does not matter how old I am. It does not matter how poor I am, how non-intellectual I am.

I have within a feeling par excellence and I call it Magnetic Center because it is God within me. And the purpose, the aim, the sincere wish is to find in my laboratory where is that hidden treasure so that I can then take it, put it on a little platform and on certain days carry it around the village when it is a holy sacrament day so that everybody can see it. And I carry it with two hands lifted up towards Heaven.

This to have without being ashamed; this to have to pray to; this to have as a foundation as a wish to want to work as I should be, as a man, to grow up then and to pay whatever price may be required. Permanency is something that has to be paid for.

Temporariness one can do without payment. Nature from our standpoint, mother nature is temporary because we die. Consciousness or Great Nature from our standpoint is permanent. Maybe because we do not die and even that we do not know because I cannot from here predict what will happen.

Whatever you do, come to yourself. Sit down quietly. Listen. In whatever you are doing, whatever your professions are, whatever it is that you have as relations with friends, whatever it is that your life means, it is in that, in your life, in your manifestations, in our living as we are now, in our unconscious state, to base on the unconscious state the possibility of growth into another area but knowing that the roots must be in that and to extract from the unconscious state the sap that will have to go and from gradually the Yggdrasill of life.

Good night. See you next week.